1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

or representations other than those used by the fishermen were employed in connection with public ceremonial is doubtful. Melville's description of the priest of Tai-pi consulting a small roughly carved image wrapped in cloth is of questionable authenticity. This evidence may be supported, however, by that of Stewart (26, pp. 250-51):

> Sometimes a bundle, which is called the "clothed god," consisting of a wooden log, wrapped in cloth, with four conch shells fastened upon it, is lifted up and carefully laid down again by the priests; all the people standing and making responses to an unintelligible jargon, during its elevation.

Altars and Offerings

It appears that some *me'ae* had altars for sacrifice and some had not. At both Ta'a Oa and Pua Ma'u on Hiva Oa are large carved, stone blocks, which stand on the main or uppermost platform and which served as altars for human sacrifices. On the other hand, such stone altars are lacking on virtually all other *me'ae* and there is no evidence that wooden ones were used. In one of the manuscripts of the Catholic fathers, however, the human sacrifice is spoken of as being made on the *akau* (which literally means wood or log), suggesting that wooden altars were used.

Offerings of all kinds were presented at both public and private temples. Remains of calabashes, coconut shell *kava* cups, fish, pigs that had been hung in the trees as offerings, and also whole canoes and parts of them are described as being in temple precincts by Garcia (14, p. 58). Melville (23, p. 101) also describes seeing the putrefying remains of sacrifices. Human remains after the bodies had been taken down from the trees in which they were suspended were buried in the ground of the sacred precincts. (See Human Sacrifice.) Human, animal, and fish bones, occasionally bits of ornaments, and other objects, are to be found today in the platforms of sacred places.

Human Sacrifice

The order of procedure at the time of human sacrifice was—first, the designation by the priest of the number required, then the seeking of the victims and their capture by warriors, the return home of the warriors with their prizes, and the presentation of them to the priests. The bodies were first taken to the feast place (*tohua*), whence they were taken to the *me'ae* for the rite of *fa'i fa'i kaua*. According to Père Pierre (7), the victims were laid in a row face down on the ground in the *me'ae*. The *tau'a* lay down upon them, and the *tuhuka o'oko* performed the rite of *ha'i kaoka*. Drumming and chanting continued for seven days. At Pua Ma'u I was told that at these great rites all the *tuhuna* (professionals) of every kind assisted in the temple precincts, constituting the chorus for the chant-

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Girls prefer males who are quite virile in the Marquesan sense of the word, i.e., are capable of frequent quick copulations. A male who is gentle and considerate in the sex act and who is witty and flattering is very much preferred. 832

During daylight hours the boys are generally occupied in routine economic tasks as are the girls, whether alone or in groups. The contacts that occur between boys and girls in such situations are marked by a general shyness and coolness on the part of the girls. When a couple are interested in each other, it is concealed by a studied indifference which is, of course, as much of an indication to the observer as hand-holding and the usual U. S. A. teen-age bill-and-coo. Joking is characteristic of interaction between groups of potential mates. It is usually of a slightly off-color nature, loud, and directed at no individual in particular but at the group of the opposite sex as a whole. In such joking it is customary to make use of a teen-age "language" of seemingly innocuous terms which have been invested, by virtue of some recent happening, with special sexual significance or meaning. The "language" varies markedly from place to place because it is so dependent on in-group events. It fluctuates rapidly within a given locale because new happenings constantly produce new words. 883 834 883 522 198 834

An example of the type of words involved is provided by a term used in the teen-age language of Hatiheu in 1957. The word -- puta'a ta'a -- /39/ objectively designated conch Murex ramosus, but was used by the adolescents to refer to the vulva. Another linguistic trait is the use of one of a variety of formerly common adult secret languages, involving "pig latin." The most common of these is known as Te'eo uhitua -- the language of Uhitu'a (a valley in the Hapa'a region of Nuku Hiva). According to legend, all Uhitua people talked in pig latin. [173]

This language is sometimes used in the joking and banter between teen-agers and may also be used in person-to-person meetings of two lovers. Some examples are given below:

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Marquesan		Uhi tua
pehea 'oe?	(where are you going)	peheiherea o'oe'oroe
makimaki	(want or desire)	ma'i ma'i maraki
to'e	(clitoris)	to'i to'etoroe
eue	(erect penis)	e'ui'urue
pipirio	(vulva)	pi'i pi'i pirio
tea tea	(semen)	teate'i terea

Also used in joking exchanges are secret nicknames which are not usually known by the person to whom they are applied. Thus, an individual may be discussed in very derogatory fashion in his very presence. Much mocking impersonation is also used, as the Marquesans are inclined to study minor idiosyncracies in order to be able to mimic their possessor. [551]

Female coyness at chance encounters with groups of boys often results in what amounts to athletic contests. A group of girls will approach a group /40/ of boys on a path and shout some type of insults. The boys will respond and try to stop the girls, who run and hide. The boys then run after them but do not catch up. The girls run again and again the boys give chase. Finally, the girls when overtaken act as though nothing had happened, and display a somewhat arrogant attitude toward the boys. 834 883 883 526

Soccer has been introduced by missionaries as a recreation with the added hoped-for benefit that it will prove fatiguing enough to cut down nocturnal activity. In each valley, formal adult teams are organized but children and adolescents play also, usually on Sundays after church. The same kind of rough joking insults and athletic competitiveness between potential sexual partners is to be noted in these games. Boys often become sexually aroused to the point of complete erection of the penis, which serves as a further source of jokes and banter. No real attempts are made to hide the erection and the boy will continue playing. I once witnessed a boy play soccer for nearly two hours with a constant erection, in front of the church in Hatiheu. 832 [177] [197]

Although the everyday public contacts between boys and girls are marked by the indifference and generally rough conduct 832 883